



Om Namo Bhagavate Sri Ramanaya

THE ESSENCE OF RIBHU GITA

Benedictory verses

1

1:1

Obeisance to the Supreme Siva

To that Supreme Siva,

Who is unreservedly worshipped in the hearts

Of the five-faced lord, the six-faced lord, the Gracious Mother,

And their endless attendants, along with innumerable seers, gods, and other loving devotees

For attaining any result and for having bestowed upon them their desires,

Who is undivided like the expanse of the sky,

Who is an ocean of compassion, and who is the space of Consciousness,

Let us bow.

2

1:2

Obeisance to Nataraja

We ever cherish in our hearts

This pure ethereal Consciousness,

Which, in conjunction with its free Sakti,

Emanates as the Supreme Truth

In its compassion for the welfare of its devotees,

And which is in a constant state of joyous dance,

That enables all to realize the wonder

Of the experience of Nondual Bliss.

3

1:3

Obeisance to Ardhanareeswara

May we have the protection of that form,

The left side of which is the Mother

Of the entire universe that exists,

The right side of which is the Father

Of the entire universe that exists,

The sound from the anklets of the feet of which
Is the origin of any kind of knowledge,
And by the three eyes of which everything manifests itself.

Obeisance to Siva, Sakti, Vinayaka and Shanmukha

Glory to the feet of the infinite Siva, who is the Lord
Of the entire sentient and insentient world and the embodiment of limitless power.

Glory to the feet of the Devi, who is the Mother
Of the entire phenomenal world and who is the very embodiment of eternal Bliss.

Glory to the feet of Vinayaka,
Who clears away all kinds of obstacles and is beneficent to all.

Glory to the feet of Shanmukha,
Who bestows the Knowledge of Siva on deserving devotees.

THE ESSENCE OF RIBHU GITA

The following verses constitute the teachings of Siva to Ribhu, who in turn transmits those teachings to his disciple Nidagha Rishi. The treatise goes by the name Ribhu Gita.

5

2:33

Truly, the world never exists.
The world was never created.
It was never expansive.
It has never inexplicably dissolved out of existence.
It is only the Supreme Brahman, of the nature of Consciousness alone,
With no trace of this picture of a world,
That is the eternal and established Existence.
There is no doubt of this, Nidagha. It is certain.

6

2:34

As this dualistic world appears in the worldly interactions
In front of everyone,
Some say that the mind, which appears as the world,
Is an illusory appearance of Consciousness.
On proper inquiry, it is seen
That the mind does not exist outside of Brahman, which is of the nature of Consciousness.
Therefore, son! What exists fully and eternally
Is only Brahman.

7

2:35

If we examine the silver, which is only an illusory appearance on the mother-of-pearl,
There is only mother-of-pearl and no silver.
Likewise, if we examine the mind,
Which is an illusory appearance on Consciousness,
There is only Consciousness and no mind.
As there is no mind, there is no world.
Therefore, son! What exists fully and eternally
Is only Brahman.

8

4:6

The decaying body is of the nature of one undivided essence.
The senses, too, are of the nature of one undivided essence.
The so-called mind is of the nature of one undivided essence.
The intellect, too, is of the nature of one undivided essence.
The ego itself is of the nature of one undivided essence.
Thought that abides is of the nature of one undivided essence.
The so-called individual soul is of the nature of one undivided essence.
The Supreme Brahman is of the nature of one undivided essence.

Whatever thought is, that indeed is the individual.

Whatever thought is, that indeed is the Lord.

Whatever thought is, that indeed is world, also.

Whatever thought is, that indeed is mind, also.

Whatever thought is, that indeed is desire, also.

Whatever thought is, that indeed is action, also.

Whatever thought is, that indeed is sorrow, also.

Whatever thought is, that indeed is all.

10

5:26

Being without ideas is being undivided.

Being without ideas is to be sunk in stillness.

Being without ideas is real Knowledge.

Being without ideas is Liberation.

Being without ideas is to be in the natural state.

Being without ideas is to be Brahman.

Being without ideas is to be Siva.

Ideas exist not - not a trace of them. Indeed, all is Brahman.

11

5:28

Whatever thought is, that itself is all faults.

Whatever thought is, that itself is all the blemishes.

Whatever thought is, that itself is time and space.

Whatever thought is, that itself is manifold forms.

Whatever thought is, that itself is the illusion of the world.

Whatever thought is, that itself is of the nature of the individual.

Whatever thought is, that itself is of the nature of the Lord.

Whatever thought is, that itself is of the nature of all.

12

5:39

Greatness of Videha Mukta

For those who become the seer alone with nothing to see,
And who remain in a state devoid of mental misconceptions,

There is no waking, dream or deep sleep,

No death or deliverance, and nothing else.

What shall we say of the sublimity of the state of mind

Screened in the stillness of the solitude of the Void!

Thus did Ribhu describe

The certitude of the Absolute Truth to Nidagha.

13

6:37

There is no mantra at all

To surpass the rare "I-am-Brahman" mantra,

As the seven crores of mighty mantra-s

Result only in several crores of births

And do not alter, in the least, the succession of births.
The blemishless “I-am-Brahman” mantra, greater than all,
Should, hence, be resorted to,
And all other mantra-s should be discarded.

14

7:35

Sat-Chit-Ananda-Self Siva and His worship

That in which all the world arises and dissolves,
By which are revealed the various luminaries,
Like the shining sun, moon, fire, stars, and lightning,
But which cannot be revealed by them,
In reverence of which the gods and demons
Perform their respective actions—
Upon this nature of pure Knowledge, the Supreme Siva,
You should meditate, avoiding all transient objects of perception.

15

8:1

The Jivan Mukta

Nidagha! I shall tell you
About the characteristics of the One who is liberated while living.
One who is ever the Self,
A mass of Bliss, and filled with peace is the One who is liberated while alive.
One who has certitude in his immense, perfectly full repose,
“I am, indeed, the Supreme Brahman, Consciousness-Bliss,
Which is not different from the Self, the complete, the ultimate Truth, of the nature of Awareness,”
Is the One who is liberated while alive.

16

8:25

The attachmentless jivanmukta is the One
Who has the undivided Realization
That he is of the nature of the Supreme Brahman,
Which abides in itself as itself,
Who revels in the Self without a second,
Who is established all by himself
As himself in himself,
And who is enjoying the Bliss of himself.

17

9:1

The Videha Mukta

Hear Nidagha! The rare explanation
Of the characteristics of the one who is liberated out of the body.
He is the one who has disembodied Liberation
Who, devoid of all recollections,
Abiding in “That” itself,
Peaceful, exalted, a mass of sublime Bliss,
Not attached to any forms, and in great silence,

Stilled in Silence,
Of the nature of Truth-Knowledge-Bliss,
Of the nature of eternal peace,
Of the nature of infinite pervasiveness,
Of the nature of immense expanse of Consciousness,
Of the nature of eternal Consciousness alone,
Becoming himself the all-full, blemishless, Supreme Brahman,
Is the One who is liberated out of the body.

Apart from the all-pervasive, perfectly full Self,
There is no world or individual or such.
The world, the individual, and the Supreme
Are entirely of the nature of the Supreme Self,
Which is higher than the highest.
There is not a trace of doubt in this firm explanation. It is the Truth.
Whoever has steadfastly listened to and understood this
Even once will become Brahman.

Always, all is only Brahman.
Ignorance and its result are only Brahman.
All things, sentient and insentient, are only Brahman.
What appear as real and unreal are only Brahman.
The various beings are only Brahman.
The variety of worlds is only Brahman.
All bodies subject to decay are only Brahman.
All the life they embrace is only Brahman.

Whatever way a thing is known, it is unreal, indeed.
Whatever way a thing is thought of, it is unreal, indeed.
Whatever way a thing is seen, it is unreal, indeed.
Whatever way a thing is heard of, it is unreal, indeed.
Whatever way a thing is inquired into, it is unreal, indeed.
Whatever way a thing is spoken of, it is unreal, indeed.
Whatever way a thing is experienced, it is unreal, indeed.
The one thing that exists, ever, is the Supreme Brahman alone.

Hence, until all differentiation disappears, one should always remain
In this beneficent conviction
That all is Brahman
And I am, indeed, that Supreme Brahman—

With love, with devotion, and without differences
Until all uncertainty and confusion disappear totally—
And, unmindful of anything else,
Be in repose in Bliss.

23

15:5

As anything seen as apart from Brahman, will only produce sorrow-inducing fear,
The contemplation that all that is seen is only the seer, that is, Brahman,
And then proceeding to cast off even that thought of all being Brahman
And then being lost in silent meditation in the Void
Will confer unsurpassed Bliss
And rid oneself of fear.
Because of this certitude,
Turn your attention to abidance in meditation.

24

15:7

It is the renunciation of the mind that is the great success.
It is the renunciation of the mind that is the great achievement.
It is the renunciation of the mind that is the great joy.
It is the renunciation of the mind that is the great yoga.
It is the renunciation of the mind that is the great Knowledge.
It is the renunciation of the mind that is the great Liberation.
It is the renunciation of the mind that is the renunciation of all.
It is the renunciation of the mind that is the renunciation of thought.

25

15:11

There is never such a thing as thought at all.
There is only the Supreme Brahman,
Which is all Consciousness,
Established as eternal and perfectly full.
This permanent certitude is the unfailing means, son!
For victory over thought.
By this, destruction of the mind will truly result.
If that results, all will shine as Consciousness.

26

15:12

If we think for a moment that there is such a thing as thought,
Consciousness itself will appear as thought.
That itself will appear as the world and individuals and the Supreme.
There will be misery arising out of it.
Hence, son! Conquer thought easily
By the certitude that there is no such thing as thought
And all is Consciousness,
And thereby attain Bliss.

Thought, which is illusory, never is.
 There are no worlds and other things, which are unreal.
 There is no such word as illusion, ever.
 There is no one who is totally ignorant.
 The Supreme Existence-Consciousness-Bliss is all.
 And I, indeed, am ever That.
 With steadfast effort,
 Always contemplate thus, and be at Peace.

The True Samadhi

All is the Supreme Brahman; there is no doubt of this.
 I am that Supreme Brahman; there is no doubt of this.
 Being ever of the conviction that I, indeed, am the Supreme Brahman, which is all,
 And conquering the mind,
 And becoming oneself that Supreme Brahman, the mass of Bliss,
 And the peace of remaining in such repose—
 Is the most commendable worship, charity,
 Intense practice, repetition of a mantra, and intense absorption.

Oneself is, indeed, the Light that shines as itself.
 Oneself is, indeed, the joy that is established as itself.
 Oneself is, indeed, the Truth of being oneself.
 Oneself is, indeed, That which is the complete, the perfectly full.
 Oneself is, indeed, the God that has no equal to itself.
 Oneself is, indeed, the thing that has nothing apart from itself.
 Oneself is, indeed, Brahman.

By such steadfast Knowledge, you, yourself, become Brahman, which is oneself.

Sahaja Samadhi

Casting aside, all ideas of difference—even an atom thereof—
 Being action-less in the Self, which is the difference-less Absolute,
 Without a thought, and being immersed in Bliss,
 Is the establishment in one's own nature.
 This state of abidance is referred to here and there
 As difference-less, other-less, unchanging, doubtless absorption.
 What has been described is, as mentioned here and there,
 Is the immediate Awareness of the undivided Supreme Presence, boundless Being.

Maturing of Sahaja Samadhi

This is the steadfast abidance, referred to here and there
 As the power of Liberation while yet alive.

This is the elevated abidance in Peace.

The fit foundation for this is the four requisites for Realization.

Only for those who are in consonance with this abidance,

Will the fear of repeated rebirth die out.

The great fear of worldly birth and death will never disappear

By resorting to anything else.

32

19:10

Only he who has attained the Knowledge of the undivided immediate Presence,

Where nothing else appears,

Is the Liberated.

One who has attained such undivided, supreme Knowledge

Is rare to come by anywhere in this world.

Out of countless millions of beings,

The sage with steadfast Knowledge would be only one.

At the vision of him, Truth will surge, and all the ego will vanish.

33

19:11

The vision of a steadfast sage is a bath in a holy river.

The vision of a steadfast sage is the worship of a deity.

The vision of a steadfast sage is repetition of mantra and intense practice, austerity.

The vision of a steadfast sage is the performance of duties.

The vision of a steadfast sage is a vision of Siva.

The vision of a steadfast sage is a service to Siva.

The vision of a steadfast sage is rare to come by

In all the three worlds for anyone.

34

19:13

The great Bliss of Liberation while yet alive

Can be attained by securing the strength of Knowledge

By the worship with flowers of a sage;

Thereafter, Liberation out of the body

By that bliss of Liberation can be attained.

Hence, to attain the state of Liberation with no awareness of oneself,

Rid of the debilitating fear of repetitious birth-and-death,

One should resort to the worship of a sage.

35

19:21

Who can explain

Or imagine, by words or mind,

The beatitude of Bliss of the man of Knowledge,

Without thought and delusion,

Abiding changelessly as the Void,

Like motionless stone and wood,

And merged unwaveringly in the changeless Brahman,

Like the indistinguishable mixture of milk and water?

The prerequisite of Liberation is Siva's grace

The peerless magnificent Lingam is only the form of Siva,
Who is the abode of the complete dissolution of all creation.

A ceaseless meditation on this
Is its worship.

Only for those who do such worship inwardly
Does Knowledge arise, by the grace of the undivided Supreme Siva.
Thus, the sage Ribhu taught Nidagha
About the undecaying Supreme.

37

20:45

The courageous ones having the discrimination regarding the Reality of Brahman:
Even if the desire of the enjoyment of women and such others arises for them,
Realizing all such enjoyment appearing in variety
As the enjoyment of the Nature of the Supreme Brahman,
And not thinking even in their dreams
Of having the enjoyment of illusory objects,
Should courageously attain the strength of Knowledge
To reach the Bliss of the indivisible Absolute, which is no small thing.

38

21:28

As the undivided Supreme Brahman
Is the most intense Reality of all realities,
The union with the undivided Supreme Brahman has indeed, been said by the enlightened
To be association with the wise, the true.
As the undivided Brahman is, indeed,
The greatest of the great,
The connection with that Brahman can, indeed, be said
To be the great union of the enlightened.

39

21:39

The practitioner of Brahman-Knowledge should ceaselessly practice
What has just been stated here—
That all the differentiated world, the individual, and the Supreme are entirely Brahman,
And I, indeed, am that Brahman.
Having avoided all the misconceptions of the fickle mind,
He should, by the power of such helpful contemplation, avoid all misconceptions of the mind
And, giving up practicing even this,
Abide as the Absolute itself, bereft of any ideas.

40

21:41

Remaining as one's natural Self, beyond the reach of mind and words, casting off all thinking,
Is the complete Liberation.
If even an atom of thought creeps in otherwise,
That thought itself will be the great bondage.

The absorption that is totally free from thoughts
Is the true Nondual State.

The absorption that is totally free from thoughts
Is the state of unsurpassed Bliss.

41

22:23

What of the mysterious illusion, and nescience?
What of great bondage and Liberation?
What of great thought and beings?
What of the immense universe and the Lord?
What of the innumerable names and forms
And all the thoughts of the mind?

They are all only of the nature of the great Supreme Brahman and not an atom else.
Be of this conviction.

42

22:24

All the world and beings which exist because of thought
Are only the mind of the nature of thought.
The mind, itself, is only of the nature of the Supreme Brahman,
Of the nature of Knowledge.
There is nothing apart from Brahman, the mass of Knowledge.
All that is seen is the taintless Brahman,
And that Brahman, with nothing apart from it, is myself.
Be ever of this deep conviction.

43

23:10

There is nothing of premise or conclusion,
Nothing of good company or bad company,
Nothing of knowing or the knowable,
Nothing of inquiry or practicing,
None here who are the Guru or the disciple,
Nothing of goal or reaching the goal.
What exists as the defectless, perfectly full mass of Knowledge
Is the Supreme Brahman alone.

44

23:11

There is no holy bath or holy waters or holy shrines,
No righteousness, no god, no service to gods,
No decay, no development, none experiencing these,
No charity, no individuality—nothing—
No knowledge, no devotion, no actions enjoined,
Not an atom of knower and knowledge and such.
What exists as the faultless Reality, the shining Consciousness,
Of the nature of Bliss, is the Supreme Brahman alone.

By such conviction, Liberation will come quickly;
 By learning, Liberation will come gradually.
 Hence, if the seekers after Liberation
 Want to attain undivided, supreme Liberation quickly,
 They should resort to the continuous practice of the sanctified conviction
 And truly practice this for a length of time.
 They who are incapable of attaining this by conviction alone
 Should read this aloud.

The past impressions of differentiation over a long period of time
 That I am the body and all the world is permanent
 Can be destroyed only by the practice
 Of steeping oneself in the undivided conviction
 And cannot be easily eliminated
 By stray thoughts of steadfastness in the One Supreme.
 Hence, one should train oneself ceaselessly
 In the conviction of the undivided Supreme.

Some undisciplined ignorant say
 That due to multifarious causes, such as time,
 All the world will arise as an effect.
 Their arguments are entirely wrong.
 By the power of the Supreme Siva, the ultimate refuge,
 All is a superimposition on the substratum, the Supreme Siva.
 Even that superimposition, also, is realized to be the undivided Supreme Siva,
 If one inquiries into the Truth.

There is not an atom of imagination at any time.
 There never is any mind that imagines.
 There never is a cycle of birth-and-death in the least.
 There never is one involved in the birth-and-death cycle in the least.
 There never is even an atom of the world.
 There never is a Lord of this world.
 Be of the conviction that there never is anything
 And all that there is, is the Supreme of the nature of Awareness.

Everything is Sat-Chit-Ananda-Self only
 Hence, have the strong conviction that
 Whatever exists, whatever happens,
 And whatever looks lovable
 Are all the difference-less mass of Existence-Consciousness-Bliss, Brahman.

Never entertain in your mind at any time
The frightening attitude that
This perishable body and such are myself
And this world is apart from me.

50

25:14

Be rid of the unbearable bondage of worldly existence,
By practicing so as to be
Untiringly in the rock-like conviction
That nothing ever exists,
That whatever illusory appearances are there
Are all, in reality, the mass of Bliss, the Supreme,
And that I am ever the supreme,
And, thus devoid of the sense of yourself, abide in yourself, as the Supreme.

51

26:2

Son! It has been said by those who know fully
That being at one with the perfectly full nondual Brahman,
The mass of Existence-Consciousness-Bliss, the unchallengeable
The Self of all, the peaceful,
With the imaginations, notions of the fickle mind ended
And thought dissolved wholly and indistinguishably herein,
Like a solute such as cumin seed dissolved in water,
Is the abidance in That itself.

52

26:3

'Sahaja Nishta' or The Natural State

When inquired into deeply, all the multitude of differences
Will be seen to be never existent.
All is the undivided Supreme Brahman, which is not different from the Self,
And That am I.
By always correctly practicing
In this exalted certitude
And relinquishing all else,
Be in the Bliss of being ever That itself.

53

26:7

That in which there is no activity of body,
In which there is no activity of speech,
In which there is no activity of the mind,
In which there is no activity of any other kind,
In which there is nothing sinful or meritorious,
And in which there is no trace of desire or its consequences—
Ever abide in Bliss, without a trace of thought,
In That itself as That itself.

That in which there is never any imagination,
 In which there is no one who imagines,
 In which the universe has not arisen,
 In which the universe does not exist,
 In which the universe does not get dissolved,
 And in which nothing exists at any time—
 Ever abide in Bliss, without a trace of a thought,
 In That itself as That itself.

That in which there is no desire and no anger,
 In which there is no greediness and deluded infatuation,
 In which there is no arrogance and envious malice,
 In which there are no other impurities of the mind,
 And in which there is no delusive notion of bondage,
 And in which there is no delusive notion of Liberation—
 Ever abide in Bliss, without a trace of a thought,
 In that itself as That itself.

That which by knowing firmly as oneself
 One has no need to know anything else in the least,
 By knowing which with full conviction as oneself
 All is known forever,
 And by knowing which as oneself in complete certitude
 All actions are accomplished in their entirety—
 Ever abide in Bliss, without a trace of a thought,
 In That itself as That itself.

That by merger of the mind in which
 One abides as oneself with no sense of duality,
 By merger of the mind in which
 Not a trace of anything separate will remain,
 And by merger of the mind in which
 Incomparable Bliss alone will reveal itself—
 Ever abide in Bliss, without a trace of a thought,
 In That itself as That itself.

That which is, indeed, of the nature of undifferentiated Existence,
 Which is, indeed, of the nature of undifferentiated Consciousness,
 Which is, indeed, of the nature of undifferentiated Bliss,
 Which is, indeed, of the nature of non-duality,
 Which is, indeed, not different from the Self,

And which, indeed, is the undivided Supreme Brahman—

In the firm certitude that “I am That,”

Abide in the Bliss of ever being That itself.

59

26:31

That in which there are no varying modes,

In which there is not the least thing different,

In which all egoity is extinguished,

In which all desires get destroyed,

In which mind and such perish,

And in which all delusion is destroyed—

By the firm conviction that “I am That,”

Be in the Bliss of ever being That itself.

60

26:42

Having disassociated from the imaginings of all other thoughts,

By the conviction of being the undivided Absolute,

And forgetting even the said conviction of being the Absolute,

You yourself abide as the perfectly full Supreme Brahman.

Even if a great sinner in this world

Hears this explanation now proclaimed

And understands it, he shall, rid of all the great sins of his ego,

Abides as the nature of the undivided, undifferentiated Absolute.

61

27:29

There never is the fickle mind at any time.

How then can there be misapprehensions of the mind?

There is not the least trace of anything at any time.

All that is manifest is myself, the undivided Absolute.

When rid of all misapprehensions by such unwavering conviction,

Be motionless with nothing apart,

And, abiding as the indescribable, pure Absolute,

Be ever in Silence and steeped in serenity.

62

27:34

There is no attached individual or Lord,

No illusion, no ignorance, nothing else,

None of this duality of differentiation,

And no divisions that are the root cause of all.

There is never anything at anytime.

By attaining the experience that

What really is, is the One Supreme Brahman.

And that Supreme Brahman am I, be steeped in serenity.

63

27:43

Even an ignoramus whose heart is steeped in stygian darkness

That cannot be driven out even by the sun and other luminaries

Will, if he hears and studies duly
In a disciplined manner this blemishless exposition,
Attaining the Light of the Supreme Knowledge
By the grace of the Supreme Siva
And with the darkness enveloping his heart removed,
Also thereby become liberated and abide as the nature of the one Supreme Siva.

64

27:44

Son! What avails restatement in repetitious terms?
It is only those who have the perfectly full grace of Siva
Who will get the urge and devotion to listen to
And read this exalted exposition daily without fail
And attain Liberation while yet alive
And succeed to Liberation out of this body.
This is the truth.
Thus did Ribhu explain the changeless Supreme Reality to Nidagha.

65

28:28

Only the one who unwaveringly teaches
That you are, indeed, Brahman, which is changeless Knowledge,
That you are, indeed, Brahman, which is the one undivided Essence,
That you are, indeed, Brahman, which is established and the motionless,
That you are, indeed, the Supreme Brahman, which is veil-less,
That you are, indeed, the Supreme Brahman, which is unmoving and peaceful,
That you are, indeed, the Supreme Brahman, which is ever a mass of Bliss, is the best Guru.
Others are not.

66

29:37

Ever being changeless, peaceful Existence alone
Is the direct Awareness.
Son! That is the pure Liberation while yet alive.
It is also Liberation out of the body.
Only they who have the grace of our Lord
Can easily reach this state without duality, as explained her.
The sum and substance of the pronouncements
Of the captivating crest of the Veda-s is only this.

67

29:40

Those who here and understand this explanation will forthwith reach Liberation
And will not have the least trace of affliction.
They shall enjoy Bliss that is certainly not small by any means and attain perpetual auspiciousness,
Be established in fearlessness,
And return no more to the miseries of mundane existence.
They shall become of the nature of the motionless Supreme Brahman.
What I have said is the Truth, there is no doubt of this.
In the name of Siva, this is the Truth.

That state of being full of changeless Awareness
 Is the unparalleled Liberation.
 Those who have attained that great state
 Will never again be in sorrow, never again have any blemish, shall attain joy,
 Shall be the ones who have accomplished all they have to do,
 And shall remain ever the one Supreme Nature.
 For them, who are of the nature of the exalted Supreme,
 There are none of the problems of this misery of repetitive birth and death.

69

32:18

Hence, all differences due to mental delusion
 Should be demolished completely
 And the state of the undivided nature established
 By always practicing the conviction of the undivided Absolute.
 That conviction itself will not arise in the minds
 That are not of an inquiring nature.
 The non-inquiring mind is the enemy because of which
 People get submerged in the ocean of the birth-death cycle.

70

32:19

Knowledge-less non-inquiry is the abode of ignorance.
 It will hide from sight the Knowledge
 That can confer endless blessings.
 Instead, it will project an unbeatable imagination.
 It will not let one abide in the perfectly full nature.
 It is the seed, without a peer, for all overwhelming fear.
 In a trice, it will accumulate thought and doubt
 And a million modifications of the mind.

71

32:20

Why dilate upon this?
 Non-inquiry will drown everyone in the sea of worldly misery.
 There is no greater enemy anywhere
 Equal to non-inquiry.
 Therefore, conquer this enemy, non-inquiry,
 By the inquiry into the undivided Absolute,
 And, attaining undivided Knowledge by your conviction,
 Be of the nature of mere Truth.

72

32:21

What is this inquiry into the undivided Absolute?
 Who am I? What is this world? What is in this?
 What is the Supreme Truth?
 Asking of the True Guru thus,
 And by Vedanta, having the certitude of Brahman

And the Truth that I am Brahman, the world is Brahman,
And whatever exists anywhere is the undivided Supreme Brahman,
Is the inquiry.

73

32:22

Taking refuge in the presence of the True Guru,
And resorting to the company of good souls, here and there,
And attaining steadfast certitude of the Supreme,
Knowing that all is of the nature of the attributeless Supreme Brahman,
And that That is ourselves, That is the Truth,
That the undecaying Brahman, indeed,
Is the meaning of all Vedanta,
Is the inquiry that eliminates all weariness.

74

32:24

It is only knowledgeable inquiry
That will destroy ignorance and effectively dispel all illusion,
Enrich the mind with spotless Knowledge,
Efface all fancy of imagination,
Establish one in the perfectly full nature,
Remove the intractable fear of mundane misery,
Turn impending danger into good fortune,
And destroy all the modifications of the mind.

75

32:26

Hence, it is only for the inquiring heroes
That the fickle mind can be firm in the conviction,
Delusion of the mind will decrease,
Day by day, by such blemishless conviction,
When the delusion is fully destroyed,
The presence of the Supreme Brahman will be fully attained.
Then, the base bondage of worldly existence will be wholly rent asunder,
And the limitless Bliss of Liberation follow.

76

32:27

When inquired into, all the diverse differences
Of the world, the individuals, and the Supreme,
Superimposed in their multiplicity on the Supreme Brahman, the Truth,
Will be nothing apart from the immaculate Brahman itself.
As it is only the Supreme Brahman, the Self of all,
That ever changelessly exists,
Be of the steadfast conviction, that I, indeed, am the Supreme Brahman, which is permanent,
And be rid of uncertainty.

But for thought, there is no phenomenal world.
 Thought it is that appears as the phenomenal world.
 But for thought, there is no birth-death cycle.
 Thought it is that appears as the birth-death cycle.
 When inquired into, thought is found to be Consciousness alone.
 Thought, as Consciousness, remains as beatitude.
 I, indeed, am that beatitude full of thought-free Consciousness.
 Contemplating thus, contemplating thus, become yourself that blessed state.

But for the mind, there is not an atom of this world.
 Mind it is that appears as all the world.
 This mind is just of the nature of ideas.
 When inquired into, ideas will be found to be Consciousness.
 If the ideas of the mind is found to be as Consciousness,
 Mind itself will be found to be Consciousness, which itself is Peace, indeed.
 Contemplating thus, contemplating thus,
 I am that Peace, the originless Consciousness, become Peace yourself.

As the mind arises in me, filled with Consciousness,
 Abides in me, filled with Consciousness,
 And subsides in me, filled with Consciousness,
 There is nothing of the mind apart from me, filled with Consciousness.
 As there is no mind apart from me, filled with Consciousness,
 There is nothing else that exists apart from me, full of Consciousness.
 I, myself, filled with Consciousness, am the beatitude.
 Contemplating thus, contemplating thus, become yourself the beatitude.

Apart from me, filled with Consciousness,
 There is no appearance of the world whatever, which is a consequence of thought.
 Apart from me, filled with Consciousness,
 There are no individuals or Lord, which are consequence of thought.
 Apart from me, filled with Consciousness,
 There is never any consequence of thought, none at all.
 I, filled with Consciousness, am ever beatitude.
 Contemplating thus, contemplating thus, become beatitude yourself.

Just as the world and others seen in a dream in me, filled with Consciousness,
 Are nothing apart from me, the world and others seen in me, during waking,
 Filled with Consciousness, are nothing apart from me.
 I, filled with Consciousness, abide as the one, ever the One,
 Established as all the perfectly full, pervasive beatitude.

I, filled with Consciousness, abide as myself.
Contemplating thus, contemplating thus,
Become beatitude yourself.

82

33:16

The certitude that I am Brahman is the worship of the gods.
The certitude that I am Brahman is the contemplation of the gods.
The certitude that I am Brahman is the repetition of a mantra and austerity.
The certitude that I am Brahman is all the virtues.
The certitude that I am Brahman is the undivided meditation.
The certitude that I am Brahman is undivided yoga.
The certitude that I am Brahman is undivided Knowledge.
The certitude that I am Brahman is undivided Liberation.

83

34:15

Brahman it is that appears as illusion.
Brahman it is that appears as the Great Lord.
Brahman it is that appears as thought.
Brahman it is that appears as the individual.
Brahman it is that appears as the world, too.
Brahman it is that appears as all.
There is not a thing apart from Brahman.
All things that are manifested are Brahman, indeed.

84

34:46

Brahman it is that appears as the trinity, too.
Brahman it is that appears as the primal Siva, also.
Brahman it is that appears as the five elements, too.
Brahman it is that appears as the endless world, also.
Brahman it is that appears as the mobile and the immobile.
Brahman it is that appears as all.
There is not a thing apart from Brahman.
All things that are manifested are Brahman, indeed.

85

35:23

Like the Truth that all that is seen in me in a dream
Is nothing apart from me,
All that is seen in me during the waking state
Is never anything apart from me.
Casting aside all the ideas of difference
By the difference-less Knowledge that "I" with nothing apart am Brahman,
And by the difference-less Knowledge of the Supreme with nothing apart,
Abide changelessly in the Self.

If the world and such really exist,
 They should be changelessly present even in deep sleep.
 As all these do not exist in deep sleep,
 All these are dream-stuff, illusion.
 I, who remain unchanged, am Brahman.
 Casting aside all ideas of difference
 By the pure, difference-less Knowledge of the Supreme,
 Abide changelessly in the Self.

The world, the individuals, and the Supreme,
 Not a trace of which existed before the projections of the mind arose,
 And not a trace of which will exist after those projections of the mind subside,
 And which seem to have a gross existence,
 Though appearing in between
 Due to the projections of the mind,
 When thoroughly inquired into, are realized to not exist at all.
 Thus negate all else, and abide changelessly in the Self.

There is no mind and no thought of the world or individuals or others in deep sleep.
 In the dream, there is the mind
 And extensive thoughts of the world and others.
 By this comparison and contrast, upon even a little inquiry,
 There is not even a trace of this world and individuals and others,
 Which are all merely of the inner faculties.
 Thus negating all such thoughts,
 Abide changelessly in the Self.

There is no mind, no distortion of the mind,
 No delusion that the mind is the cause,
 No waking state, no dream, no deep sleep,
 No name, no form, no “me,” no “you,”
 Nothing else ever—never anything at all.
 Negating all differences by inquiry
 And abiding as the nature of the undivided Absolute with nothing separate,
 Abide changelessly in the Self.

Like the evident truth that the serpent and other superimpositions,
 When inquired into, are nothing in the least different
 From the natural substratum of the rope,
 There is nothing of illusory superimposition
 Except the pure substratum itself, which is myself.

By the process of such negation and blemishless discrimination,
Be established as the nature of the great, undivided Supreme,
And abide changelessly in the Self.

91

35:33

I, indeed, am Brahman, the mass of Existence-Consciousness-Bliss.
I, indeed, am Brahman, transcending “the real” and the unreal.
I, indeed, am Brahman the eternal and the partless.
I, indeed, am Brahman, which pervades without spaces.
I, indeed, am Brahman, the pure Knowledge.
I, indeed, am Brahman, the self-illuminated.
Casting aside everything by such nondual Knowledge,
Ever abide in the Self.

92

35:38

Setting aside all yoga, such as of ingoing and outgoing breaths,
Setting aside all action and contemplation,
Setting aside all essenceless religions,
And being of the conviction that Brahman is the Reality,
Attaining thereby the complete Realization of the Supreme Brahman,
Being rid of all false bondage of the world,
And being established as the undivided Absolute,
Revered one! Ever abide in the Self.

93

35:44

Only those who deeply inquire into
And contemplate upon
The nature of the perfectly full, undivided Supreme Siva
As the substratum of the numerous names and forms of things
Shall attain taintless, undivided abidance in the Self
And cross the hard-to-cross ocean of transmigration.
None else can ever cross this ocean
By any other action, which is tainted.

94

36:25

Just as the Self, which is one without a second in deep sleep,
Appears as mind and others in the dream
By the power residing in it,
The Supreme Brahman which is one,
By the power inherent in it,
Becomes like thought
And appears in the changing state of interactions
As the forms of all the world, individuals, and the Supreme.

With the steadfast certitude that I am Brahman,
 Cast aside the thought of the body and such.
 With the steadfast certitude that the world is Brahman,
 Cast aside the thought that the world is real.
 If you thus continuously ascertain that I am Brahman
 And this world is Brahman,
 The delusion of the world, the Supreme, and myself
 Will wilt away like the flower gripped in the hands of a sleeper.

Whatever is perceived of as separate is duality.
 The inquiry into the undivided Supreme will remove this misconception.
 All that is of the nature of delusion—
 All that is completely unreal—
 All such appearances are of the nature of the partless Supreme Brahman.
 By such certitude of the undivided Supreme,
 Unblemished by the idea of anything apart,
 Abide as the nondual Supreme Brahman alone.

There is nothing apart from yourself, the Self.
 It is certain that all is yourself, indeed.
 I am declaring this after investigating all the scriptures.
 This is the definite, supreme Truth.
 Touching the pair of feet of that exalted Siva,
 I say unto you, this is the undoubted certitude.
 Touching the pair of feet of the Guru,
 I say unto you, this is the certitude of the crest of the Veda-s.

Renouncing all charity and virtuous conduct,
 Renouncing all sacred streams and shrines,
 Renouncing all kinds of mantra repetition and austerity,
 Renouncing all great mantra and tantra,
 Renouncing all honoured gods
 And all worship of gods,
 And renouncing all kinds of treatises,
 Always take to the study of this treatise.

Casting aside all kinds of history,
 Casting aside all kinds of action,
 Casting aside all kinds of yoga,
 Casting aside all kinds of philosophy,
 Casting aside diverse varieties of devotion,

Casting aside all specialized approaches,
And casting aside all kinds of works
Always take to the study of this treatise.

100

38:29

All distortions will be destroyed by this treatise.
All veiling will be peeled off by this treatise.
Quiescence in Consciousness will be realized by this treatise.
The repose of thought will result by this treatise.
Undivided supreme Knowledge will ensue with this treatise.
All ignorance will be dispelled by this treatise.
The originless bondage of worldly existence will be annihilated by this treatise.
And undivided, supreme Liberation will unfold with this treatise.

101

38:40

The treatise, which has the power to completely remove all wavering and fill undividedness,
Will come within the reach of only that ultimate life with no more birth
Fit to attain one's natural state,
After the fruition of all the righteousness practiced in successive births
And removal of all sins.
To those who reach this treatise,
There is no more birth.
This I say in the name of the Great Lord.

The following 20 verses 102 to 121, contain the declarations of the disciple Nidagha before his teacher Ribhu, expressing the spiritual achievements secured by him by the grace of his teacher, and expressions of his gratitude to his teacher, Ribhu.

102

39:07

Best among Gurus, oh! By your compassion,
Rid of all restricting ideas of differences and with great steadfastness
I have instantaneously reached
The certitude that all is Brahman.
Oh! By this expansive, definite certitude,
I am at Peace within myself, the Absolute.
And with all the spreading misery of the mundane existence removed,
Oh, I have, indeed, attained the blemishless, supreme Bliss.

103

40:10

I am, indeed, Brahman, the mass of Existence-Consciousness-Bliss.
I am, indeed, Brahman, the changeless, the Peaceful.
I am, indeed, Brahman, the Void, which is the Knowledge.
I am, indeed, Brahman, which stands as That.
I am, indeed, Brahman, which stands motionless like a rock
I am, indeed, Brahman, the taintless and undivided.
By such constant, practiced certitude, revered one,
I have become the Supreme Brahman, without a second.

104

41:15

I, indeed, have become Brahma and Vishnu.
I, indeed, have become Hara and Mahesvara.
I, indeed, have become the nature of Sadasiva.
I, indeed, have become Siva himself, too.
I, indeed, have become Uma Devi.
I, indeed, have become Skanda and Vinayaka.
I, indeed, have become the retinue of the Supreme Siva.
I, indeed, have become all the circle of devotees.

105

41:16

I, indeed, have become the gods, demons, and all.
I, indeed, have become the chief of the gods, Indra.
I, indeed, have become the deities of the directions.
I, indeed, have become the assembly of sages.
I, indeed, have become the demons and their demi-gods whose lord is Kubera, god of riches.
I, indeed, have become the diverse divisions of gods.
I, indeed, have become all the celestials.
I, indeed, have become all the terrestrials.

106

41:17

I, indeed, have become all the beings.
I, indeed, have become all the worlds.

I, indeed, have become all the achievements.

I, indeed, have become all the histories.

I, indeed, have become all the Veda-s.

I, indeed, have become all Brahma and all others.

I, indeed, have become all the differences.

I, indeed, have become all that is differentiated.

107

41:19

I, indeed, have become the body and senses and all.

I, indeed, have become the hearts of all living beings.

I, indeed, have become all the mind and ideas.

I, indeed, have become all the delusion and thoughts.

I, indeed, have become all the ego

I, indeed, have become all the veiling.

I, indeed, have become all the confusing projections of the mind.

I, indeed, have become all the revelations.

108

42:05

One who expounds this treatise in compassion is verily the incomparable Siva;

There is no doubt of this.

One who expounds this treatise in compassion is verily the incomparable Devi;

There is no doubt of this.

One who expounds this treatise in compassion is verily Vinayaka;

There is no doubt of this.

One who expounds this treatise in compassion is the shining Shanmukha;

There is no doubt of this.

109

42:06

Whoever graciously expounds this is Nandikesvara;

There is no doubt of this.

Whoever graciously expounds this is Dattatreya;

There is no doubt of this.

Whoever graciously expounds this is Dakshinamurti;

There is no doubt of this.

Whoever graciously expounds this is the undivided Supreme Siva;

There is no doubt of this.

110

43:11

Only for those who, after listening to the essence

Of the great meaning of this treatise in the presence of the true Guru,

Cast off covetousness and other bad qualities,

And with untiring devotional worship,

With wealth and such, that worthy Guru

As long as the body exists,

Does the changeless, undivided, supreme Knowledge—

“I-am-Brahman”—arise unobstructed.

Further, the compassion of the Supreme Siva is only for those
 Who in prescribed manner and with proper observances,
 Adorn themselves all over the body with pure ashes
 And ever wear the triple stripes.
 By that surging compassion, thought will be purified,
 And with no obstacles at any time,
 The Knowledge that “I-am-Brahman,” without a second,
 Will arise in ample measure.

The wearing of ashes with devotion
 Is called the “vow of the Pasupata-s.”
 It is by the wearing of the ashes, symbolic of the Truth,
 That instantaneous Knowledge of the undivided Absolute will result.
 By resorting to the Pasupata vow for a whole year,
 I have reached your feet.
 Revered one! By your grace I have today attained the undivided Knowledge
 And abide in the Self.

I am ever the nature of the eternal Supreme Brahman.
 I am ever the nature of the pure Supreme Brahman.
 I am ever the nature of the Knowledge, the Supreme Brahman.
 I am ever the nature of Liberation, the Supreme Brahman.
 I am ever the nature of the motionless Supreme Brahman.
 I am ever the nature of the attachmentless Supreme Brahman.
 I am one with the “I-am-Brahman” certitude.
 Such is the one liberated while alive.

The one liberated out of the body is one who,
 Free from the individual conditionings like mind and others,
 Free from cosmic conditionings like delusion and such,
 Devoid of the diverse states like wakefulness and others,
 Devoid of name or form
 Devoid of any superior,
 Completely free from even the certitude “I-am-Brahman,”
 Exists blemishlessly, always as the mass of Knowledge alone, the Supreme Brahman alone.

Glory to you, my true Guru, who has, with natural ease,
 Carried me across the originless ocean of the sorrow of worldly existence in which I was submerged,
 By the ship of Knowledge
 To the far shore of the immemorial Supreme Brahman!
 Glory to you, my Guru, who has inspired me,

Submerged in several severe sorrows—thinking that I am the perishable body—
Into realizing that I am the afflictionless Supreme Brahman
And conferred undivided Bliss of me.

116

44:17

Glory to you, my true Guru, who has taught me
That all is the undivided Supreme Brahman, and That I am,
And removed all doubt such as, “This world is real and I am insentient!”

Glory to you, my true Guru, who has,
By conferring the worthy, undivided, supreme Knowledge on me,
Long submerged in illusion
And in the whirl of thought that the erroneous path of action would enable me to reach the goal,
Made me verily That itself!

117

44:18

Glory to the Guru,
Of the nature of the undivided Absolute, who has appeared as an embodiment of Grace, and who has taken me
into your Grace!

Glory to the supreme Guru,
Who is eminently fitted to be the rare refuge in all the varieties of worlds!

Glory to the Guru,
Who is blemishless, partless, peerless, and pervasive without a pause!

Glory to the Guru,
Who is the Supreme Siva, the higher than the highest, the Supreme Self, the Supreme Brahman!

118

44:19

Glory to you, true Guru,
The blemishless, shining as the originless, undivided nature manifest!

Glory to you, true Guru,
The taintless, undivided, supreme Knowledge!
Glory to you, supreme Guru,
Who, transcending the “taintless Knowledge,” tower as the Changeless!

Glory to you, supreme Guru,
The realized, the equanimous, the totally nonattached!

119

44:20

Glory to the Guru who is a mass of Existence-Consciousness-Bliss!

Glory to the supreme Guru, the motionless, the peaceful!

Glory to the Guru, the eternal, the attributeless!

Glory to the supreme Guru, the taintless!

Glory to the Guru, the pure, infinite expanse!

Glory to the supreme Guru, pervasive as that which is subtle!

Glory to the Guru, the perfectly full and nondual!

Glory to the supreme Guru, the undivided!

120

44:22

Son! You have attained intense,
Steadfast, complete Knowledge of the Supreme Brahman.
With all the illusory woe of the wearisome, worldly existence eliminated,
You have become the Supreme Brahman, Consciousness-Bliss.
Though this is true, pursue the "I-am-Brahman" certitude
Keenly and pauselessly every day
And abide in your natural state,
Until you attain disembodied Liberation

121

44:39

As all the people in the world
Have the right to wear the worthy ashes,
Ceaselessly wear the Rudraksha,
Sing the hallowed name of Siva,
Meditate upon the Great Lord,
And stay in a sacred spot free of constraints,
All the seekers after Liberation in this world
Should duly perform the actions prescribed here.

122

44:51

Benedictory Verse offering salutations to Siva-Self.

Glory to the Supreme Nature, which is Truth-Knowledge-Bliss.
Glory to the Supreme Nature, which is complete and perfectly full.
Glory to the Supreme Nature, which is eternal Knowledge-Bliss.
Glory to the Supreme Nature, which is taintless, attributeless.
Glory to the Supreme Nature, which is without a trace of duality.
Glory to the Supreme Nature, which is one expanse of Consciousness.
Glory to the Supreme Nature, which is nondual.
Glory to the Supreme Nature, which is the undivided.